

shewing the true wounds of Christ; save, in as
a badge crossed w^t the true wounds. But, minded
of pressing their way across the sea smelting dire
for London, the rebels sent two knights to carry
their demands to the King, that the commander
as both sides agreed to disband their forces
until the King's answer should be received.

Henry was pleased with the messengers, but
kept them for a fortnight waiting his answer.
During this fortnight, there were many risings in
Yorkshire. As he summoned his army against
the rebels who retired to their abbeys; shortly
the council was sitting in Pontefract when
the messengers returned from the King. They
brought a very friendly message, though it
concerned to no man ~~but~~ ^{from} a general pardon
for the rebels ~~the~~ ^{who} promise of parliament to
sit at York. As this friends believed, Henry
set the King meant to yield their claims,
so they pulled off his badge, saying that,
"henceforth, they would wear no badge but
that of their sovereign lord."

Henry was secretly incensed, & fully resolved
to punish the insurgents; but he sent a civil
letter to Aske, inviting him ~~sign~~ to him, as, "he
had concerned a great dear speech with
you, & to hear, of your mouth the whole matter."
A friendly interview followed; but in the winter
to the north, Aske found that amended not
but the King, over everywhere preparing for
another rising. Being a "bold, simple, nob-
minded man", he wrote to the King that a second
outbreak was imminent, hoping, perhaps, that
measures would therefore be taken to satisfy the people.

The King failed to keep his promises, &

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"There is only one thing I miss in the Bible!"
"And is there no thing? I print all I want; speak
there is more for me as I grow up to want it."
"Oh yes, so do I indeed; but - the thing on my mind is,
why did not our Lord leave us some exact laws
about the bringing up of children? I am not forgetting
the commands & counsels in the epistles; even
the Old Testament, has others, not the best or
those dearest stones about children in the
Gospel & themselves. But - what - a comfort it
would be if he had laid down what you may
call a code of regulations. ~~that~~ distinct rules or
at - any rate, principles, that mothers & fathers ^{wish} could
follow without making a mistake."

The sunshine wanders in soft amongst the branches,
makes of cool brightness with soft shade between
in a thousand airy chambers. Your eye makes
secret amongst the shadows for that particular bough
where the wood-pecker dwells, whose persistent

cox. cox. wing-flows with quiet-blending.

flow to begin never ending?

but that is a secret not meant for you; his
moss-trunks all about it.

Above the islands, you suddenly see the stream,
a thick clump of trees on this side meeting
the woods on that; & then, an opening, a little dab
the Dale-folk would call it - a bit of the river
no longer than it is broad, still as a lake,
looking dark sleep as Dogmere Pool,
hemmed in allay by depths of wood, which
on the further side, rise arise, swelling softly
into a hill, a mountain almost, edged
the top by the black line of the moors.

Half a mile above the Abbey, for a space of
less than hundred yards, the ~~Abbey~~ cuts its
way through a ravine: the walls, flummoxed,
moor-grown boulders, rise sheer from the river,
each felon reach up into the light, curiously
straight stalk-grow the birch. ^{The banks are not}
^{much overclothed, but} ^{What subjects}
^{such a} ^{relics,} pencil does every yard present! -
The sick lines of the moor, wearing plumes of
fractured, hearts to your limestone polyphony, few
balls, the starry chickweed, tenter blue clouds of
forget-me-not, patches of red campion & yellow
kingsfoil, all spreading themselves for no
adornment of these rugged boulders. Two
draw together, shutting in the river, enormous
masses of pentetic shape, curiously rounded by

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high rule of the realm: & helping by results, my
people are beginning to see that it is wise to remember
words of the Lord spiritual from those of the Head
Master.

Nevertheless, pedagogocracy - if it be lawful to coin
a word that no one can speak nowon can yet
pedagogocracy is an evil, the more so, the more
excellent & convenient the pedagogues. It is
upheld rather by the majority of parents than
by the ^{policy} influence of the pedagogues, who would
fretfully prefer to have their hands held up by wise
& instructed fellow-workers, than to enjoy the肆
boundless influence over both parents & pupils.

Now why should parents choose to set up this
form of government in their households? - In
it amounts to that, we know how all things
find place to the pressing concerns of the school boys
& school girls of a family, how little they fall
under home rule; except in case of high misdemeanour.
~~But that this absorption in school goes down allegedly~~
~~to the score of the Master & his assistants;~~ It is
'All the boys', & 'all the girls', who immediately
affect the individual child, who finds himself
a member of a republic with the Master at its head,
well. There are gentle, modest-hearted parents who
believe ~~do believe~~ the heads of the school will
do better for their boys & girls than they could
themselves: there are busy parents, with many things
on hand, who are glad to shirk this duty; there
are lazy parents, who are glad to shirk every
duty; & there human nature at any time likes
to shirp its responsibilities on to any shoulder.

want
to hear them.

And where is the harm? Is this state of things an evil after all? It is an evil of the nature of priestcraft, & working on the same lines, that is, it tends to ~~believe~~ the individual parental conscience ~~for its duties & responsibilities~~, seeing that there may be some + some vice versa.

to believe the parental conscience of the burden of its particular duties: Why not have your work done vicariously, better than you can do it, & at no cost at all? You pay something for the 'book-learning' from us, + character-training is thrown in? The bait is tempting, +, as we have seen, two or three classes of parents snap at it.

Are children then to pestle their distracted parents with ans + dominus, aviri sloben? Or are governors + tutors, under the thumb, who speak of the parents, no resource? By no means: a good school is a good place: the best ^{murray} - ground in the world for the human 'clip'. How teaching is rarely a great success, & the school gives lessons in the first state of life not to be supplied at home at any price. Let ^{boys + girls} children be sent to school at all regards, whether away or at home, & let them be kept in reverence & loyalty towards those set in authority over them.

But, whether their boys & girls slumber at home-work, or at a distance, the responsibility of parents is neither lessened nor altered by the fact that their children go to school. All real

to say that miracles do not happen: & affirm
only that the Biblical miracles have not been
proved to their satisfaction: a very different
matter, by no means the last word on the subject
for those who have read much of the eclectic
literature proper to the most advanced thinkers.
Hence all miracles of today which make us believe
him, remembering the old charge, the suspicion
Superstition profound is born.

Another bogey of the day which did much to
scatter Robert-Blomeries with is, - historical
evolution, which essay to prove that "miracles
don't happen," because all peoples ^{in course} have had a
mythical stage, when their heroes perform
impossible feats, i.e., miracles. Therefore, as
all peoples have a miraculous stage in their
development, all miracles necessarily
belong to this stage, & are ^{consequently} accepted only as
the myth ~~this belongs~~ stage in the childishness of
the world when imagination held the field
against reason. This is very satisfying to no
few of us: we are the people! And to speak de haut-
en bas of all that was gone before us, is rather our
fashion. But at present, while we are a
hundred years from being able to distinguish
between a miracle & the proper development of
forces more powers we are ^{very partially} acquainted with,
the entire resemblance, appropriateness &
simplicity of its setting might be better understood

that the so-called miracle happened, whether it be
an abnormal occurrence or a revelation of power
so the race may one day enter on ^{this is w.} a path of aid
power, the vulgar notion that miraculous power
is unconditioned liberty to do what you like.

As for evolution of history - surely history is at
its best - when it produces persons without ~~common~~
~~events~~, without ~~disgrission~~ in such a way
that the persons ~~are~~, the events transpire under
your very eye, & you are in a position to make
the proper comments & deductions for yourself.

Mixed by such a test, do not compare any modern
'history' with the gospels, any modern biography
with the life of Christ - herein set forth. Why
this is scarcely a ~~auto de~~ biography whose subject
is not ^{life} ~~worthier~~ ^{of 5. day} than Christ. To judge by the

~~treacherous glorification~~ ^{as} of the former compared
with the half dozen instances of ~~praise~~ ^{opera} ~~which~~ ^{transcend} ~~the gospel story~~ to
find place in the former ~~deceitful~~ ^{deceitless} ~~immature~~ ^{wise} ~~adulation~~ of the modernists.
How we mean the children to read history, so far
as possible, from original sources, to value
simple narrative & draw their own deductions
while they regard with some shyness the talk
about-it- & about-it- of grown modern historians.

In this way we hope to show them that history
was is not evolved like that German students
cannot, that the finger of God does indeed prick
the destinies of nations, & the Bible offers the key
to all history. We hope ^{with this} ~~to begin with~~ that theories based on the
evolution of history will not carry ^{an} ~~any~~ ^{children} off their feet.

There are only two of points which the ~~childish~~
of Robert Elmer has brought before us. Now, do think
it over, & having had you caught about all this ^{high}
thinking from small books, ^{as if you think we're right.}
Charles D. Green.